

QUARTERLY MEETING IN WORCESTER.
[T]he meeting at Worcester, I feel assured to be, was one of those occasions which served to inspire the 'forlorn hope' in the great conflict now going on between Liberty and Slavery, with new zeal and additional moral power, and thus to render them more formidable than ever to the enemies of justice, humanity and equal rights. In the forenoon, the audience was a small one, and the time was occupied principally in listening to statements from delegates, respecting the present position of our cause in various towns in Worcester county. Many interesting and encouraging facts were elicited. In the afternoon, a highly intelligent and much more numerous audience assembled, and in the evening, the hall was entirely filled. There was no excitement, no uneasiness manifested in any quarter, but the pervading spirit was one of heart-felt solemnity. Douglass acquitted himself like a man, though he is Constitutionally nothing but 'a fugitive slave,' and produced a powerful impression on the audience. See the proceedings in another column.

DEATH'S DOINGS. The Hon. Isaac C. Bates, Senator in Congress from Massachusetts, died in Washington on Sunday evening last.

Intelligence from England is received, of the death of Sir Thomas Fowell Buxton, the distinguished anti-slavery successor of Wilberforce; and also of the death of Sidney Smith, the witty and famous divine, and the scourge of all American reprobators.

PUBLIC WORSHIP. The excellent essay on this subject, on our last page, from the pen of one who always writes instructively and with great cogency, will be printed in a tract form, and sold at 25 Cornhill—price 25 cents per dozen. Its wide distribution would do good service to the cause of 'pure and undefiled religion.'

SLAVERHOLDING IN MASSACHUSETTS.—The question of enacting a law to put a stop to slaveholding on the part of persons resident in Massachusetts, is now under consideration by a joint Committee of the Legislature. An act has been prepared for presentation to the Committee, which provides that any resident in the Commonwealth, who shall for the space of one month, while so residing, knowingly possess, exercise or claim any right of property, partial or entire, in any human being as a slave, whether for life or for a term of years, in any part of the world, shall forfeit and pay to the use of the Commonwealth, for every slave so claimed or possessed, the sum of two hundred dollars, with costs of prosecution; and the further sum of two hundred dollars and costs for every additional month during which said possession or claim shall be continued.

FATAL ACCIDENT.—Mr. David Carter, of Norton, an overseer on the Stoughton Branch Railroad, was instantly killed this morning, by the 'dumping' of a gravel car. Mr. Carver was in the act of examining the car, on the under side, when the load was discharged. An act has been prepared for presentation to the Committee, which provides that any resident in the Commonwealth, who shall for the space of one month, while so residing, knowingly possess, exercise or claim any right of property, partial or entire, in any human being as a slave, whether for life or for a term of years, in any part of the world, shall forfeit and pay to the use of the Commonwealth, for every slave so claimed or possessed, the sum of two hundred dollars, with costs of prosecution; and the further sum of two hundred dollars and costs for every additional month during which said possession or claim shall be continued.

MASSACHUSETTS. The Governor and Council have appointed Thursday, the third day of April next, to be observed as a day of public fasting, humiliation and prayer.

The Governor has appointed Monday, the 28th day of April next, for the fourth trial to select a Representative for the 29th Congress, in District No. 9.

The Senate of Massachusetts have refused a third reading, by a vote of two to one, to the bill providing for the election of members of Congress by a plurality vote.

Seth Williams, Esq., a distinguished member of the Bristol County Bar, and formerly Collector of the port of Dighton, Mass., died at that place on Wednesday, aged about 56. Mr. W. has resided in Taunton for several years past.—*Providence Transcript, Thursday.*

GRATEFUL ACKNOWLEDGMENT.

FRIEND GARRISON:

Please publish the following in the Liberator, and you will much oblige your friend in the cause of freedom.

ABEL TANNER

C. C. Eldrich, East Greenwich, R. I., \$ 0 50
Jas. Taylor, Walpole, Mass., " 0 50
Tosaffish, West Bradford, Mass., " 3 00
Daniel Greig, Dedham, " 3 00
Collection at annual meeting 32 00
Friends in Fall River, \$5, less postage 12cts 4 87
Wendell Phillips, " 5 00

\$48.37

[T] Friend Tanner is yet in a feeble and helpless condition, and we hope will receive still further assistance from sympathizing friends.]—*En. Lib.*

LECTURES BY THE EDITOR.

The Editor of the Liberator will deliver, by special request, three lectures in Plymouth, (Old Colony,) on Sunday next, on the following topics:—In the forenoon, on the Sabbath question; in the afternoon, on Public Worship; and in the evening, on the present aspect of the anti-slavery cause, and the duty of abolitionists at the present crisis.

[T] The Editor of the Liberator will lecture this evening, at the Town Hall in Dorchester, in favor of Moral Suasion Washingtonianism. The storm on Friday evening last prevented the delivery of the lecture on that occasion.

[T] Charles Spear will deliver a lecture on Capital Punishment in Lynn, in the Universalist Church (First Society,) next Sabbath evening, at 7 o'clock.

WONDERFUL EFFICACY OF THE GALLOWES. Two capital crimes have been committed in Worcester county since the recent execution of Thomas Barrett in that county. Another murder is reported to have taken place in Rhode Island since the execution of John Gordon. So much for the restraining power of the gallows. Down with it.

LECTURES ON CAPITAL PUNISHMENT.

Addison Davis of Lynn will lecture on Capital Punishment at the following places:

Salem,	Sunday,	March 23,
Danvers, (S. Parish),	Tuesday,	" 25.
Tosaffish,	Wednesday,	" 26.
Georgetown,	Thursday,	" 27.
Ipswich,	Friday,	" 28.

Friends in the above towns will make the necessary arrangements.

Collections will be taken at each meeting to defray the expenses.

PLYMOUTH COUNTY.

The Plymouth County Anti-Slavery Society will hold a quarterly meeting at Bennett's Hall, North Bridgewater, on Wednesday, April 2, at 9 o'clock A. M.

A general invitation is extended to all persons to be present, and unite their efforts for the overthrow of the foul system of American slavery.

'The time has come for earnest deeds—we've not a man to spare.'

S. DYER, Sec.

South Abington, March 11, 1845.

In Boston, on Sunday evening, Feb. 1st, of typhus fever, L. F. Putnam, aged 25 years.

A gentle spirit's gone from earth—
A lovely soul has flown to heaven—
A soul endowed with every worth
That e'er to mortals frail is given.
Mourn not for him; why should ye weep?
He is not dead,—he does but sleep.

He sleeps,—and he sees yet not the light
That plays around his face serene?
Ah! is it not a halo bright
O'ertopping angelic unseen?
Mourn not for him,—why should ye sigh?
A soul like his can never die.

From earthly ills forever free,
His spirit floats in realms of love;
And though his form ye ne'er shall see,
Ye can commune with him above.
Twere sin to mourn—ye must not weep;
Say, would ye break that heavenly sleep?

But, hark! What woe strains arises?
The chains of sleep are quickly rent;
He wakes,—he wakes, and opens his eyes,
Mid all the angel choirs of heaven!
Weep not for him,—twere sin to weep,
When thus he wakes from such a sleep.

C. H. G.

POETRY.

For the Liberator.

THE SLAVE GIRL'S LAMENT.

BY E. H. COGGINS.

Oh, Africa! loved Africa! I pine to behold
Thy palm-breathing, sun-lighted valleys once more;
Where oft in the radiance of morn I have strolled,
With the zephyrs that blow on the river's green
shore;

A stranger to gloomy and sorrowful thought,
With a fluttering spirit untutored to grieve,
Every feeling and wish its own happiness brought,
As I danced in the morning, or carolled at eve.

The plaint and piteous groan fell to the sod,
The citron tree freighted the air with perfume,
And scattered its blossoms profusely abroad,
Like jewels of light in the shadowy gloom.

The lizard and chameleon crept
In the sunshine that warmed the dark rocks of the
vale,
While vistas through tamarind and myrrh trees dis-
closed

The antelope bounding, like bark in the gale.

And well I remember that scene of delight,
When last I reclined by the hut of my sire;
The long shadows told of the swift coming night,
And the cloud-castles floated, their turrets on fire.

My arms with the gold of Melinda were bound,
The plume of the ostrich waved o'er my dark
brow,

And the strings of the Korro breathed melody round,
As I touched them, and whispered my languishing
vow.

The teeth of the leopard, a necklace of white,
Shed round me a potent and mystical charm,
Impervious to phantom or demon or sprite,
And shielding my life from dimmy and alarm.

The black eagle soared through the vanishing glow,
The tiger was howling afar in the shade;
And coiled in the path of his light-footed foe,
The dread anaconda was dimly betrayed.

But poisonous serpent, and beast of the dell,
And bird of the mountain, and spirit of ill,
Were harmless to me as the accents that fell
From the lips of my parents with musical thrill.

A foe more relentless and fearful than all,
Was lurking undreamed of unseen by my side;
He came as the lightning from Heaven's dark pall,
And my sire and my brother defending me died.

'Twas the men of the ocean, the dealers in blood;
My brain was consuming, my heartstrings all torn,
As they bore me away to the wide foaming flood,
Unheeded, unpriced, to languish and mourn.

The light golden bracelet, untarnished by rust,
Were gone—but the cold iron fetters were there;
And the plant that corrodes time to ashes and dust
Is far, far away in my own native air.

The hold of that vessel! what tongue shall proclaim
The horrors concealed in its damp wooden walls;
The agonized groaning, the hell-lighted flame,
That tortures the heart, and the spirit appals!

The slow waning day seemed eternal to me,
As tossed on the mountainous surges we rode;
But we floated at last to 'the land of the free,'
To the home of the stranger, the wanderer 'Abode!

Where the star-spangled banner is waving on high,
And Freedom her work of perfection hath done;
Where the page of the Bible unveils every eye,
And the light of the Gospel outshines the sun.

But, alas! when I touched your hospitable strand,
I was barred and sold like a brute of the stall;
Your Religion and Freedom restrain not the hand,
Or the lash of the driver, as reddening they fall.

Oh, Africa! loved Africa! I long to behold
Thy palm-breathing, sun-lighted valleys once more;
Where oft in the beam of the morning I've strolled,
With the breezes that blew on the river's green
shore.

Philadelphia.

From the Foreign Quarterly.

FREEDOM AND RIGHT.

(Translated from the German of Freiligrath.)

Oh say, not believe not, the gloom of the grave
For ever has closed upon Freedom's glad light,
For that sealed are the lips of the honest and brave,
And the scorn of baseness are robbed of their right!

Though the true to their oath into exile are driven,
Or, weary of wrong, with their own hands have given
Their blood to their jailors, their spirits to Heaven,
Yet immortal is Freedom, immortal is Right!

Freedom and Right!

Let us not be by partial defeats disconcerted;
They will make the grand triumph more signal and
bright;

Thus whetted, our zeal will be doubly exerted,
And the cry be raised louder of Freedom and Right!
For these two are one, and they mock all endeavor
Of despots their holy alliance to sever;

Where there's Right, be ye sure there are freemen,
and ever
Where freemen are found, will God prosper the
Right;

Freedom and Right!

And let this thought, too, cheer us, more proudly de-
fiant
The twins never bore them in fight after fight,
Never breathed forth a spirit more joyous and buoy-
ant,

Making heroes of dastards in nature's despite.
Round the wide earth they're marching; their mes-
sage they've spoken,
And nations leap up at the heart-thrilling token;

For the serf and the slave they have battled; and
broken
The fetters that hung upon black limbs and white.

Freedom and Right!

And battle they still, where the voice of earth's sor-
row
Tells of wrongs to revenge, of oppressors to smite;
And conquers this day, or conquered to-morrow,
Fear ye not, in the end they will conquer outright.

Oh! to see the bright wreath round their victor brows
shining,
All the leaves that are dear to the nations combining,
Eris's shamrock, the olive of Hellas entwining
With the oak-leaf, proud emblem of Germany's
might!

Freedom and Right!

THINK FOR YOURSELF.

Think for thyself—to thee is given,
For thy own use, a soul;
What more have others, that to them
Thou shouldst yield up control?

Think for thyself, and let thy thought
Be firmly fixed and right;
Then like the pearl upon the rock,
Cling fast with all thy might.

Think for thyself—one good idea,
But known to be thine own,
Is better than to filter through
A host from others' throne.

SELF-SEEKING.

The honest mind disdains the tricks of art,
Disdains the selfish thought that, in the guise
Of generosity, intent pursues
Its own ignoble end.

Of sodom, blushing in Pomona's hues,
Is not so nauseous. Not more is plague
Vermilioned o'er with health; nor death, with grin
Terrible, lurking in the robes of life.

REFORMATORY.

For the Liberator.

PUBLIC WORSHIP.

BY CHARLES K. WHIFFLE.

'God walked alone unaccompanied through the earth;
To him no heart-bait temple open stood;
The soul, forgetful of her heavenly birth,
Had hewn him lofty piles of stone and wood,
And left unfinished, and in ruins still,
The only temple he delights to fill.'

JOSEPH VERT.

Religion is 'voluntary obedience to the will of
God.' This is a life.
Public worship is the public vocal expression of
homage to God. This is a rite or ceremony, differing
according to the customs of different sects and na-
tions, but periodically performed by all or almost all
of them.

It would be unreasonable to conclude that a man
is irreligious or impious, merely because he refuses
to join in the worship of the Hindus, the Chinese,
the Shakers, or the Catholics. He may sincerely
think the rites of these people unacceptable to God,
and therefore useless or injurious to himself.

But a man may also have serious and valid ob-
jections to the rites of every sect now existing, and
even to the idea of performing periodical public wor-
ship at all, and yet lead a life acceptable to God,
and useful to man.

Let us inquire into the testimony of reason and re-
velation concerning public worship.

To our Creator, Preserver and Benefactor, our
homage is unquestionably due. But how is it to be
paid? If he has prescribed or designated the mode by
which our reverence or allegiance shall be shown, the
question is settled; if he has not, we are left at liberty
to choose that mode of expressing our veneration
which we shall individually judge to be best suited
to his nature and ours.

We are told that God in former times required men
to perform certain specified rites and ceremonies in a
certain specified place, as testimonials of their alle-
giance to him. Some of these ceremonies were, that
they should place perfumes, wine, hot bread and
lighted lamps in a room in which God was supposed
to be peculiarly present: others were that they should
mutilate their bodies, shave their heads, wash at par-
ticular times, and in a particular kind of water, kill
and burn certain specified animals, wear a specified
joint of meat in the air, &c. &c. We do not now
suppose, however, that God is pleased with such
things as these.

We find in the instructions of Christ the best infor-
mation as to what God requires of us; and we are not
authorized to consider any thing not there specified as
essential to the perfect service of our Maker. What
then does Christ say?

He teaches us that holiness is not the attribute
of times or places, but of God alone; he denounces sa-
crifice and ceremony; he enjoins the performance of
no outward act whatever; he declares that God is to
be served and honored by keeping his commandments;
and informs us that his commandments are two and
two only: the first, to love God with the whole heart;
the second, to love our neighbor (any fellow-creature
who wants what we can give) as ourselves. Such
is Christ's testimony. And his testimony being such,
we have no authority for the performance of any ex-
ternal rite or ceremony whatever.

But even without a divine command, is it not well
to meet together on Sundays, to express our rever-
ence to our Creator? Is it not well publicly to pro-
fess ourselves religious by joining some regularly or-
ganized church?

I answer, it would be well, if these things could
be better done in some other way. But it is much
better to be, in the sight of God and man, what we
seek to appear by the use of these observances. If
we really have this character, our daily lives will
manifest it without a formal proclamation.
God sees every heart at every moment of time.
Why does the subject stand uncovered and how is
the presence of his earthly sovereign? Because that
sovereign cannot read the heart, except through the
medium of external actions. Would it not be absurd
to make a bow to God by way of informing him of
our reverence? Our daily lives, our eating and
drinking, our sitting, standing and walking, our lying
down and rising up, our business and pleasure, our
labor and rest, infallibly show him the real regard we
have for him. How useless, then, when our day has
been passed according to his will, how impious, when
it has not, and we continue impudent, to bend our
knees and lift our eyes at its close, and solemnly say,
we honor and reverence thee, O Lord!

We in a depraved and sinful world, the true child-
ren of God should make themselves known as such
to their fellow-men.

True! and how much more efficacious would be
the testimony of their daily lives to this effect than
of their lips! A bad man can profess as plausibly as
a good one, and often does so. Though a man's life
does not always reveal to us his true character, it is far
the best criterion we can have. How unwise, then,
to divert our attention from this best evidence, by mak-
ing profession the prominent testimonial of princi-
ple! We should think it absurd for a man to come
before the congregation to profess himself honest, or
for a woman to stand in the broad aisle to profess her-
self chaste. We should say—Their lives must de-
cide it. But custom has led us into the habit of judg-
ing of a man's religion mainly by his professions.
Thus a profligate, who to sin adds hypocrisy, may and
often does, stand high in the church.

But ought we not to praise God?
Yes, by making a right use of his blessings, and
leading lives in accordance with his will; but not by
complimenting him with high-sounding epithets, such
as the Persian or Chinese uses to his monarch. The
extravagance and silliness of the praise in the cases
alluded to, does not form the only objection to it.
We do not address even a really excellent man
with an enumeration of his virtues; and can it be
acceptable to God to be assured verbally, so
many times a day or week, that we admit and
praise him as he is the greatest, the wisest and the best
of beings, for the purpose of praising him? Ex-
posers like these have sometimes, undoubtedly, an im-
portant use to the petitioner, in bringing before him
a more vivid sense of the true character of the
being he is addressing; but this use of them cannot
properly be called 'praising God,' and their periodical
use plainly shows the necessity that the speaker
feels of winding himself up to the performance of a
supposed external duty.

But should we not pray to God?

Yes! each for his peculiar needs, in lowliness, hu-
mility and sincerity, in secret, in spirit and in truth,
as Christ commanded. The heart knoweth its own
joys, sorrows and wants, its own dangers and tempta-
tions. No one can pray intelligently for another
without knowing all these things; therefore prayer
is the very act of all others that will least endure to
be performed by proxy. It is the communion of the
soul with God. The best and most intimate com-
munion of another soul with God is not the thing re-
quired. Every one must pray for himself, and the
time to do this is when the individual feels the need
of prayer.

But many of our wants are common to the whole
race. May we not pray in concert for the supply of
these?

Prayer is desire, thought, feeling. But these,
though they may sometimes be influenced by the
will, can never be controlled by it; they will not
obey the word of command, or the signal of a file-
leader. An officer may successfully command a
simultaneous advance or retreat; but let him or-
der his men to think of an eagle, or to wish them-
selves in Arabia—nay, let him command them all at
that instant to wish success to the campaign in which
they are engaged, and their thoughts and wishes will
be as various as their persons. Let any man honestly
recall his thoughts and feelings from the time the

minister said, Let us pray—to the close of the twenty
minutes, more or less, and he must acknowledge that
the prayer was not his; that his mind, during more
or less of that time, was wandering to matters entirely
different. The united prayer of a majority, even, of
a congregation, is one of the rarest things in the
world, because very rare and peculiar circumstances
are required so to combine and concentrate the
thoughts and desires of the various persons assem-
bled as to form even a tolerable union. What a
mockery then it is to pretend that such a union takes
place in every congregation four times every Sun-
day; what a mockery for the minister to say to the
Searcher of Hearts, for the promiscuous assembly be-
fore him, We desire, we confess, we repent, whenever
the clock points the customary hour for the form of
prayer to be observed.

Mrs. Barbauld observes, in her reply to Mr. Wake-
field's remarks on Public Worship, that—Such is
the temperance of man, that in every act and every
event he naturally looks around him to claim the
gratulation or sympathy of his fellows. Religion,
says Mr. Wakefield, is a personal thing. So is mar-
riage, so is the birth of a child, so is the loss of a
relative; yet on all these occasions, we are
strongly impelled to public solemnization. We nei-
ther laugh alone, nor weep alone; why then should
we pray alone?

I am inclined to think, that in some of Mrs. Bar-
bauld's own instances, public sympathy is intruded
rather than solicited or desired. But there are two
states of feeling so absolutely and peculiarly individ-
ual, that their truest and best developments cannot
be shared, except by the one other being who ex-
periences them. These are religion and love. All that
we can communicate of these emotions to others,
must be comparatively outward. We feel a natural,
and almost involuntary repugnance to speak of the
depths of feeling stirred by the most intimate com-
munion with either our Heavenly Father, or our earthly
best beloved. If this feeling admits any exception, it
is only in favor of the most intimate friend, at some
twilight hour, when circumstances have called forth a
whispered mingling of heart with heart, an equal in-
terchange of the selectest confidence; and if even
with this best friend we should appoint a meeting
twice a week, to talk of our religion or our love, we
should find that the chord would cease to vibrate.
The feelings themselves, their states of excitement
and repose, and the disposition more or less fully to
communicate them, are involuntary, and dependant
on circumstances beyond our control; as it was be-
fore remarked, they may sometimes be influenced by
the will, but can never be controlled by it. Hence
the coldness and deadness so constantly complained
of in religious meetings. The emotions in question
cannot be called forth at pleasure, like the electric
fluid, by moving the customary machinery. It is
true that this same dullness and deadness may exist
in private; 'the thoughts may wander in the closet
when the door is shut'; but in the closet we may re-
frain from the pretence of prayer when the feeling is
absent; in the church, both minister and people must
go through the form when the clock strikes, though
the soul may be wandering to the ends of the earth.
This is no indifferent matter. It is lip-service, for-
mality and hypocrisy, a grieving of the Spirit, an
abomination in the sight of God.

It has been claimed as an advantage of public wor-
ship, that it teaches those to pray, who not being ac-
customed to think, cannot of themselves pray with
judgment. But a little reflection will compel us to
acknowledge that the habit thus formed, of praying
without thinking, or with no more thought than is
implied in remembrance of the things usually prayed
for, is injurious rather than beneficial. The very es-
sence of prayer, the individual's soul's sincere desire,
is left out of sight. Go into a prayer-meeting, and
you will hear the same sort of petitions uttered, over
and over again, by persons the most dissimilar in
their characters, dispositions, habits and desires.
They pray for just what they have been accustomed
to hear the minister pray for; for what they know it
is generally considered proper to pray for, rather than
for what they truly and heartily desire at the time.
And if they have newly commenced the practice of
public prayer, you may plainly perceive that they have
prepared themselves for the performance by a men-
tal list of the things proper to be prayed for, and the
order in which they should be introduced; and novices
in the practice are often painfully disconcerted by
the utterance of a phrase, warm from the heart, which
they immediately perceive, and know that their au-
ditors perceive, to be a variation from the authorized
language of prayer. Under these circumstances, the
prayer is and must be addressed to men far more than
to God; and the sacrament is not undeservedly called
the 'most eloquent prayer ever offered to a Boston
audience.'

But there are some specific precepts and declara-
tions of Christ, to which a fair consideration of this
subject requires us to attend.

The force of the injunction, (Matt. vi. 5.) 'And
when thou prayest, thou shalt not be as the hypocrites
are; for they love to pray standing in the syna-
gogues, &c., seems to be mainly, if not exclusively,
directed against public individual prayer; and per-
haps the corresponding injunction—'But thou, when
thou prayest, enter into thy closet,' may have referred
only to the proper performance of individual prayer,
without being designed to prohibit public prayer.
Moreover, certain expressions of Christ, as the use of
the plural pronoun in the Lord's prayer, and the promise
that whatever two or three should be gathered to-
gether in his name, there he would be in the midst of
them, seem to show that Christ did not oppose social
prayer, though we are not informed that he ever prac-
ticed, or ever recommended the periodical practice of
it to his disciples. The truth seems therefore to be,
that social or public prayer may properly be practised,
when circumstances authorize the belief that a de-
cided, active, and unanimous impulse to pray is
sent forth by the persons assembled. Such was the
feeling, as we are informed, when the assembled
slave population of Jamaica found themselves in one
moment transformed from chattels to men. Prayer
was the natural and necessary expression of their
emotions; there the soul's 'sincere desire' truly ex-
pressed itself in shouts, broken ejaculations, groans
and tears, followed, when the first tempest of excite-
ment was over, by more deliberate, but equally real
and hearty thanksgivings to Him who had delivered
them from the house of bondage. But it is obvious
that the cases must be rare indeed in which one feel-
ing thus really animates a whole assembly with the
spirit of devotion, supplication or thanksgiving. Cer-
tainly the weekly prayers of our meeting-houses, in
which an assembly of good, bad, and indifferent per-
sons rise to pray, twice every Sunday forenoon, and
twice every Sunday afternoon, for no reason applic-
able to each particular time, except that the minister
has invited them to do so, have nothing of this char-
acter.

But Christ 'blessed' before he broke the bread.

It is probable that Christ followed the Jewish cus-
tom of pronouncing this formula before taking food—
'Blessed be thou, O Lord our God, the king of the
world, who hast produced this food or this drink (as
the case may be), from the earth or the vine.' But I
suppose his compliance with the harmless or indiffer-
ent customs of his native land to be quite distinct from
what he did and said as a reformer, or the teacher of a
new system. He also ate at the passover, and went
up to Jerusalem at the feast, and directed the cleansed
leper to offer a sacrifice in the temple; but I suppose
that in these things we are not expected or desired
to imitate his example. His relation to the Temple
and the Mosaic rites, as a Jew, has no relation
whatever to us. With Judaism we have nothing to
do; and for the ritual observances (if any) of
Christianity, we must look to the sayings and doings
of the founder of Christianity as such.

It is common for the advocates of periodical public
worship to quote Paul's precept, 'Forsake not the
assembling of yourselves together,' as full proof of
the duty of joining in the Sunday observance of our
churches; but, not to speak of the fact that Christ,
not Paul, is our master, the connection in that
passage occurs shows us clearly that the assem-
bling referred to was not for worship, or to be con-
ducted and controlled by one individual, but a meet-
ing of equal brethren and sisters, to exhort one
another to love, and to good works. Meetings like
these must always be beneficial, and a sense of their
advantages would lead men to establish such meet-
ings, if their place were not pre-occupied by others
founded on the fancied duties of periodical public
worship, and the establishment and support of an or-
der of clergy.

But if public worship were to be abandoned, what
have we to take its place?

We want nothing to take its place. No system
merely external can be free from the main defects of
the present one. What we need is, for every Chris-
tian to let his life preach the Gospel to all who are
conversant with him; to show his regard for God by
keeping his commandments, and by inventing and
setting up new commandments, like this of weekly
public worship; to make it his own business to ad-
vance the kingdom of Christ, by observing what he
has required, and refraining from what he has for-
bidden, in his labor, recreation and rest, in his eating
and drinking, in his lying down and rising up; and
to be always ready to give a reason for his faith and
hope, and to state the plain and simple principles of
the Gospel which regulate his own life, to any of
those with whom his daily business brings him in
contact, who may be ignorant or regardless of them.
Such a sanctification of every day would be that ob-
edience which is better than sacrifice, and would ac-
complish vastly more for the reformation of the world
than the human inventions of keeping a Sabbath and
hiring a minister.

What is the practical tendency of periodical public
worship?—is an inquiry of great interest, and the
true answer, could we find it, would convey to us
most valuable information. Its almost invariable
connection with sectarian preaching prevents us from
distinguishing accurately what effect the worship
would have by itself. We may reasonably suppose,
however, that its tendency is to make its advocates
value religious forms and ceremonies more than
Christ valued them, and to substitute these, to a great
or less extent, for an actual conformity of their
lives to the Christian rule. Of the negative ten-
dency of preaching and worship combined, we can speak
more confidently. That they do not reform the
public morals, and discountenance the popular sins,
is shown by the continued existence of slavery, and
the system of preparation for war; and that they have
succeeded in effecting these reforms is shown by the
facts that the most honored members of the
churches are among the strongest advocates for the
continuance (for the present) of slavery and war, and
that all the organized movements in opposition to
these vices have originated out of the churches, and
without the sympathy or aid of a majority of their
members.

It is proper in this place to remark upon one of the
vicious elements of the system of public preaching
now in vogue; namely, its systematic inculcation of
the practice of periodical worship, as a duty, the per-
formance of which is essential to the Christian charac-
ter. The advocates of our Sunday services will point
to the townships, indifference and mental abstraction
of the majority of church-goers, (the natural result
of their want of nutritious spiritual food,) as evidence
(mournful evidence in their opinion) that little effect
is produced by this inculcation of ceremonial observances.

It is true that little effect is produced at any
one time, except in those sectarian epidemics called
revivals. But constant dropping will wear away
stones. The young and thoughtless, who go to meet-
ing because their parents require it, and their neigh-
bors do so, and it has become habitual with them, and
they can show their best clothes and see those of
their neighbors, and hear the notes, before service
commences, in the porch, and afterwards from the
long prayer, 'the thoughtless young people, I say,
who go to meeting a hundred times every year for no
better reason than these, do, through the constant
repetition of the preacher, and occasional interest and
attention on their own part, get a pretty exact idea of
the mode in which the preacher would have them
seek religion, and of the external duties which that
religion, when attained, will impose upon them.—
These circumstances cause religion to seem to them
not lovable or attractive in itself, but only desirable
for its end, the salvation of their souls, which they
are told is no otherwise attainable. They settle it
therefore with themselves that they will become reli-
gious before they die, and go on for the present in
their thoughtless career. It does not occur to them
to doubt whether the system thus presented to them
is true religion. They take it for granted that their
spiritual guide, whose duty and business it is to study
out religion and explain it to them, whose earnestness
in the pulpit commands their respect as much as his
pleasant social qualities attract their regard, has per-
formed his task aright; and therefore, lamenting that
a thing so essential for the next world should be so
very unsatisfactory for this, they postpone it until
they shall have enjoyed some of the pleasures of life.

But God has so organized our minds and souls that
we cannot live for a long period without more or less
thought of our spiritual interests. Accordingly, each
of these trifling young persons is reminded occasion-
ally of his state of alienation from God, of the danger
of sudden death, and the certainty of perdition if he
dies in his present state. After resisting more or less
of these inward suggestions, he resolves to seek
religion in good earnest. But he knows no religion
but that which he has heard from the clergyman; he
thinks he must receive and adopt that, or perish; and
an essential part of that is formal, periodical prayer,
daily in the closet, daily in the family, and weekly in
the meeting-house; (for not one of which can he
while he is bound in the precepts or example of Christ);
while his regular attendance on such concerts, con-
ferences, prayer meetings, church meetings, fairs and
thanksgivings as may be appointed, is so earnestly
recommended, that though absent from these when
he shall have joined the church would not cast him
out of the circle of Christian sympathies, it would
throw suspicion on his piety, and give him the un-
comfortable sense of a commencing alienation from
his stricter brethren and sisters.

The inquirer, impelled by anxiety for his soul, at-
tends to what his pastor points out to him as the
'means of grace,' and becomes first convinced of his
sin, and then assured of his acceptance with God.
Exhilarated by his newly acquired inheritance on
high, he earnestly desires to attract others to the use
of those 'means of grace' which conferred upon him
his present happiness. His zeal and devotion are
conspicuous, and put to shame the respectable quiet-
ude of his older brethren in the church. He prays
frequently and earnestly, and exhorts vehemently,
and after a continuance of six months, more or less,
in this fervid state, he moderates, cools, and gradually
subsides into the quiet sobriety of the rest of the
church, since if they are safe, (and who can doubt it?)
he may safely do as they do; he pursues a steady and
respectable course, varied with occasional short re-
laxations, to the end of his days, fasts, prays, and
keeps the Sabbath, opposes the abolition of war, cap-
ital punishment and slavery, is honored alike by the
world and the church, skillfully unites the service
of God and mammon, and dies. His funeral sermon
and epitaph inform us that he goes to heaven; but
this may be doubted.

I say, one of the objections to such Sunday preach-
ing as we have at present is, that it creates and perpe-
tuates, in a large proportion of that part of the con-
gregation which ultimately becomes the church, such
a listless, soulless, useless and pernicious substitute
for religion as this.

Christianity is the perfect law of liberty. 'He is
the freeman whom the truth makes free.' But the
institutions of public worship and Sunday preaching
have no tendency to create or diffuse a true sense of
impartial justice and human rights, far less of disinter-
ested benevolence towards our fellow-men. This
is shown by the spirit of caste which refuses our col-
ored fellow-citizens equal social intercourse with the
white church members, and banishes them to the
worst and most inconvenient portion of the very house
of worship, merely because they are similarly despised
and abused by those whom these church members
call 'the world.' Numerous facts prove to us that
the rights and comforts of these poor Pariahs in a
nominally Christian land would be yet further abridged,
had they not meekly retired from the field, feeling
the hopelessness of any present attempt to maintain
their rights. The most noteworthy of the cases in
which such vindication was vainly attempted, occurred
in Park-Street Church, Boston, which bears the
very highest reputation for orthodox piety. This
church deliberately voted, in a church meeting called
for that purpose, that a colored man should not be
permitted to occupy the pew which he had bought
and paid for in their meeting-house. A constable,
employed by their committee, forcibly prevented his
entrance into his own pew; and since, like Haman,
they thought scorn to lay hands on this man alone,
they wished to put his whole people under the ban,
they discussed, in five or six church meetings, each
opened and closed with prayer, the most convenient
and effectual means of excluding the whole colored
race from equal participation in their worship. In
these meetings, after full and free discussion, a plan
was suggested by one who then bore and still bears
the highest reputation for piety in that church, the
chief feature of which was that a new pew deed should
be formed, containing a provision enabling them to
effect their purpose, and that the owners of pews
should exchange their old deeds for new ones. This
was accomplished, and the pews of that church are
now held under that deed. This church is the fair
representative of nine-tenths at least of the churches
of our country, and in this fact we have abundant evi-
dence of the slight regard felt for humanity and the
rights of man by these institutions.

In view of the considerations above mentioned, a
most serious practical interest attaches itself to the
inquiry—What is now the duty of Christians relative
to the custom, so highly respected and so universally
prevalent, of meeting on Sundays, to unite, under the
direction of an ordained clergyman, in the perfor-
mance of public worship? To those who are satisfied,
as the writer is, that Christ never instituted, and never
intimated by word or deed that his disciples should
institute, either an order of clergy, or a weekly Sab-
bath, or a system of periodical vocal worship, either
for congregation, family or individual, the way seems
plain, if they have previously established in their
minds the conviction that truth is better than all
things else, and that neither fashion, custom, defer-
ence to public opinion, nor fear of suffering in their
own reputation or worldly interests should deter them
from a practical allegiance to it. Such persons can
quietly refrain from attending the church, and decline
contributing to the support of the minister, holding
themselves always ready to render a reason for their
dissent to those who ask it, and endeavoring always
to exemplify in their lives that obedience which is
better than sacrifice, and that love to God and man
which is the fulfilling of the law.

RELIGION AND CASTE.

FRIEDRICH GARRISON.
It may be useful to record in the Liberator my con-
versation with a lady, the wife of a Boston deacon,
who was so much interested in my spiritual welfare
as to invite me to attend her church last Sunday.
She knew me to be a resister of the monopoly by
which the clergy seek to appropriate to themselves
the first day of the week, but the sequel will show
that she did not fully understand the grounds of my dis-
sent. We had spoken of various miscellaneous mat-
ters, and I asked,
Have you heard Mr. Parker preach?
Mrs. X. No, and I think I shall not go.
I shall try to hear him to-morrow.
Mrs. X. Will you not come to our church to-
morrow? I think you will like Mr. Z., and I shall be
glad to give you a seat in our pew.
I have sometimes wished to hear Mr. Z., but
circumstances have prevented me. Have you room
for more than one person?
Mrs. X. Yes. Why do you ask?
I should like to bring a friend with me, if you
have an additional seat.
Mrs. X. Oh yes! there is plenty of room. And
come to see us this evening; we have a pleasant
circle of friends, whom I know you will like; bring